LETTISH

"On April 5, 1915, my mother and father had me already prepared to leave my home and country for the new land of America, that we had all read and heard about. 'There you can live, you are happy and you can become somebody'.

"This above decision of my parents was due greatly to the fact that the war was still going on; two of my older brothers had been reported killed in action, and I too would have to go to war soon.

"I was seventeen years of age when I left my parents, the night was cold and rainy, my spirits were low; but with my loving parents bidding me good-by I just had to go where they wished me to go. I had very little money with me, but started on foot and traveled a great deal on the highways at night till I reached the seaport of Riga, Russia. It took me a long time to get here, as I was always in fear of some military authority getting me.

"I finally got passage on a cattle boat that was going to Ireland, and I worked for my steerage on the boat.

"The trip to Ireland was very pleasant, but I was always in fear that our boat would be sunk. Several times we had narrow escapes, but finally reached Ireland.

"As soon as I reached Ireland, I was very fortunate to get on another boat that was going to the Western Coast

of Mexico, that entire trip was a horror. We always ran into storms, hurricanes and with the poor condition of the ship, I yet can not see how we reached Mexico at all.

"I did not linger in Mexico very long, for I did not like the people. I soon hired myself out to an American fishing boat that was fishing in that area, and heard they were going to San Diego, California. After two weeks of fishing, I was finally landed in San Diego, California. I was very much thrilled with the country, so right away I commenced to build my hopes for a new home here.

"I tried hard to get a job in San Diego, but for a long time I was unable as I could not speak English. Finally, I got a job as a garage attendant at night; the work was easy, the time was mine. I immediately commenced to read and write the English language, as I bought some simple books. After six months of this work and as my English improved I got a day job with better wages, I soon went to an automobile school, and commenced to learn about machinery, after several months I knew a little about being an auto mechanic.

"I was getting along fine and saving my money. Sending some to my parents, always writing to them what a wonderful place this was, and how easy it was to make friends.

"I was now at the age of twenty-one and doing well by myself, for I owned a garage of my own. I immediately made application for my first citizenship papers and was proud to do so. I certainly was glad when finally I received my final papers, and now I am a full fledged American. Happy and thankful for getting into this country.

"The next four years I prospered greatly, and soon I wrote my parents to come here. They are all with me at present, thanking God they are in this country of such opportunity for everybody.

"I am now happily married and have two children.

"I have no fear for the future even tho we went thru a trying oppression and depression.

"I am happy to be an American Citizen".

They first came to Fresno, where Mr. Azar got a position again as linotype printer. But in 1928, they decided to come to San Francisco, because Mr. Azar was dissatisfied with his work as he wasn't getting enough salary. Here too, at first, he worked with different firms in the printing business. When they first came they had some hardships. Mr. Azar's wife had to go through quite a serious operation. After she got better, she learned how to make neckties. At first she worked in the factory, but now she brings the work home, whenever she can get it.

A few years ago, with their savings, they were able to start a private printing shop. At first the work was very slow, but they kept up. They were not discouraged. Now their business is getting better day by day, because Mr. Azar is prompt and tries to give satisfaction to his patrons. His wife helps him too in her spare time. For them, the depression ~~is~~ has passed. They are on the road to success. After many years of hard struggle, Mr. Azar is his own boss and has his own business.

They are both loyal citizens. And they are happy and satisfied. The only misfortune is that they are not blessed with children. They are both kind and sympathetic and try to help their friends. Because they have been through many difficulties, they understand the hard conditions of

They first came to Denver, where Mr. Lanz got a position again as linotype setter. But in 1920, they decided to come to San Francisco, because Mr. Lanz was dissatisfied with his work as he wasn't getting enough money. Here too, at first, he worked with different firms in the printing business. When they first came they had been married. Mr. Lanz's wife had to go through quite a serious operation. After she got better, she learned how to take measures. At first she worked in the foundry, but now she belongs the work home, whenever she can get it.

Ten years ago, with small savings, they were able to start a private printing shop. At first the work was very slow, but they kept up. They were not discouraged. For their business is getting better day by day, because Mr. Lanz is prompt and tries to give satisfaction to his patrons. His wife helps him too in her spare time. Are then, the depression is passed. They are on the road to success. After many years of hard struggle, Mr. Lanz is his own boss and has his own business.

They are both loyal citizens. And they are happy and satisfied. The only misfortune is that they are not blessed with children. They are very kind and sympathetic and try to help their friends. Because they have been through many difficulties, they understand the hard conditions of

others and try to help them.

Mr. Azar's brother-in-law lives in San Francisco. He, too, is a good citizen. He is married also, and he takes care of his old father.

Mr. Azar and his wife consider themselves very fortunate to live in this beautiful, safe country, which is good in all its aspects.

[illegible]

[illegible] [illegible]

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I was born in the house of a china painter in Cyskow na Morave. When I went 5 years to public schools, 4 years to high school, was prepared for a commercial examen as I wanted to be a merchant. Iron the air became too lonely and I packed up for a big trip to San Francisco.

I am here only a short time, business of mine too is young but I think I can make a go of it. I have experienced all the economical situations in Bohemia and I am in conclusions that everything good or bad has an end. If money would freely be circulated and the good would not cost so much I am sure that things for better business would be a up in form for employment for every [illegible].

I have no affiliations of political parties here. I did learn my english in Europe. If a costumer is in my shops I try to please him and let him have a deal. I do not extend credit but I sell as cheap as I can and my motto is serve the best for the smallest amount.

Yes, I have applied for naturalization papers and I am sure by the time I am naturalized that business will be much better.

finis.

The Social Philosophy of Nichirenism

Nichirenism is a name given to the teachings of Nichiren, the founder of the Nichiren sect of Buddhism, which cover every phase of human activity--mental and spiritual. To start with, this faith is founded on Hokekyo, the Sadharma-Pundarika, the last of the Laws preached by Lord Buddha. In the Sadharma-Pundarika, the Master dispenses with his accustomed expedients or devices, each calculated to carry home the truth of his doctrine to the crowd of believers, according to their mental capacity to grasp the meaning of his preachings. Naturally, metaphors abound in the sermons, out of which grew his Scriptures.

In the Hokekyo, he lays bare the foundations, as well as the framework of his teachings; accordingly it is a direct appeal or rather a revelation of his doctrines, which he had built up during the long course of his ministrations as Nyorai (Tathagata). It embraced a period of nearly forty years, and it is fondly computed by the teachers of Buddhism that the Lord has as many as 84,000 Laws or Sutras. A well-known authority on the subject divides the period into five sections -- the period during which the enormous amount of teachings were undertaken by Him -- and all this is believed to be comprised into eight teachings. The Hokekyo transcends all these eight teachings, and stands independent of them. It is

named Daigo (literally, refined milk, i.e. essence) of the Ultra-eight superceding the eight teachings that have been referred to in the beginning.

In the last eight years of his ministrations, Lord Buddha preached the Hokekyo. He owns that hitherto there were "Three Vehicles" in his teachings, that is to say, he adopted three kinds of ways or contrivances to win over the crowd. A vehicle signifies the method of carrying the skeptical from the boundary of doubtfulness to the opposite shore of complete faith. The sum total of the Hokekyo teachings is that Buddhahood is open to all living creatures. Those who believe in and practise it, attain to Buddhahood; society is a body of those who practise it: the spiritual world is one where the spirits of Buddha manifest themselves; every ordinary man or woman stands as much chance as the Buddha himself to understand the Truth and be a part of it himself.

In Hokekyo Lord Buddha says that his laws have stood long, and now the necessary truth must be preached -- which truth he did preach in Hokekyo. Furthermore, he foresaw the difficulty of spreading his teachings after his death, and Hokekyo was to a large extent to provide for that. Nichiren read the Hokekyo scriptures with an amazing accuracy, and, believing himself the chosen instrument for conducting the

campaign, started a vigorous movement to spread the Hokekyo teachings at a time when Japan was spiritually ruled by other sects of Buddhism. All of these Buddhist sects more or less based their faith on the imaginative creatures or figures of Lord Buddha, indulged freely in metaphysical allegories, and taught salvation by trusting to Buddha, whose omnipotent attributes were able to cover the multitude of sins of human beings.

Such an exposition of Buddhism made it appear as if the sufferings and sacrifices made by the Teacher were enough to redeem the sins of all generations of mankind. Nichiren frowned upon this easy going form of faith, and spurned any and all attempts at half hearted measures. He taught the importance of individual efforts, in order to secure salvation along the lines of moral excellence preached by the Teacher, apart from a mere trust in him and his virtue. Moreover, he taught the democracy of the faith, and every one was on an equal footing before it, priest or layman.

Like every other reformer he too was made the object of hatred, ridicule and of persecution at the hands of opponents of his faith, but each time he made miraculous escapes which were attributed by Nichiren's followers as acts of Divine intervention. Now for Nichirenism, first of all, he taught the value of strenuous life. He would have his followers never

cease fighting against the decline of faith, or for anything else calculated to uphold good order and efficiency. His followers believe that Nichiren's life was but a reflection of the Hokekyo, or an incarnation of that law itself. Furthermore, it is a common belief among the Nichiren followers that Hokekyo gave nourishment to the spiritual life of the Japanese people for many centuries in the past, and helped the Oriental civilization to a great extent.

When Nichiren started on his new mission of converting the Japanese people to the Hokekyo, he took an oath, consisting of three articles of faith. They are: (1) I will be the pillar of Japan; (2) I will be the eyes of Japan; (3) I will be the great ship of Japan. To understand those oaths, it is necessary to realize that Nichiren was burning with patriotism which concerned itself with devotion to the cause of his country, its welfare and progress. It is an adoption of Buddha's sayings, and the name of Japan was substituted for that of the world as in the original. Nichiren's oath sounds egotistic, but the real meaning becomes plain when it is known that he intended to make Japan the central point from which to spread Buddha's gospel in the world, and to bring all the countries on to the right path.

This is especially noteworthy in that Buddhism is preserved today in Japan in its most perfect form, not alloyed.

Again, Japan is a country where all forms of religious beliefs are tolerated and practised, therefore she is in the best position to adjudge correctly Buddhism's transcendance over all other religions. Japan, owing to her geographical situation, should strive hard to make herself the feeding bed for it, and thence to distribute the ripe seeds. Moreover, Japan's is the most conveniently methodical development of the Buddhist faith, therefore the full establishment of the Hokekyo creed there means the spiritual conquest of the world in the end.

Buddha's prophecy about the finding of means to propagate his faith, together with his injunction thereupon, applies to Japan. Such being the case, the name of Japan in Nichiren's oath should be read in the sense of the whole world as in the Sanskrit original.

His three articles of faith --pillar, eyes and the ship-- form the subjects of every exposition. His followers believe in them. But in a pithy way, the pillar stands for the column of central strength and wisdom, the eyes for illumination of the Universe and exposing of evils, and the ship means the carrying of faith from one shore to another or conveying the skeptical to the shore of enlightenment.

Nichiren wrote some expository books on the essence of his espoused creed, Hokekyo. Among them, the two --Daimoku

Sho and Kanjin Hozon Sho-- stand unrivalled for the catholicity of his purpose, and incidentally they give real insight into the construction and working of the Hokekyo. It presses the stress on the necessity of fighting and overcoming all the obstacles there are in this world for the attainment of the object, namely, spreading the Hokekyo teaching, which in a broad sense applies to human affairs. Man is reminded of the ever-present obstacles ahead in fighting and he must not lose courage. It is this characteristic of the Hokekyo which has made its followers the most militant of all Buddhist sectarians.

Buddhism produces ennui, so declare some of the Western scholars. But in Japan the contrary is the case. Many draw inspiration from it -- soldiers, scholars and businessmen. The truth is that the creed has been taught in its most mordant and energetic form, and its idea, conforming with the Japanese conception of national unity and benevolence, has not been unfruitful of good results.

At any rate, Nichiren presented Buddhism in a new form vastly different from that which administered to the vanity of the powerful classes, and catered to their caprices. He called his teachings the Correct Law, and it soon acquired a large number of adherents. It is exactly 678 years ago that he proclaimed for the first time the famous prayer, "Namu

Myo Ho Renge Kyo" (Glory of the Law of Lotus Flowers) at Kiyosumi, Boshu, facing the early morning sun overlooking the wide Pacific. His name "Nichiren" is taken from the Sun (Nichi) and Lotus (Ren). A great temple is built in his honor at Mt. Minobu, the stronghold of the Nichiren sect. Besides, there is a university, Rissho College, for training young priests, the brightest of whom, it is contemplated, will be sent abroad some day as missionaries for spreading the Buddha's gospels, after being prepared for the task at the institute.

There are over 390 books or treatises written by him, all in connection with his creed, proving he was quite an intellectual. Nichiren at first studied the Shingon sect and later on the Tendai sect at Mt. Hiyei near Kyoto. He died at the age of sixty one. The total number of Nichiren temples in Japan is about 3,700 of which number forty five or so are head temples, all subordinated to the head temple at Mt. Minobu. The law in force makes it impossible to build any more temples or to abolish the ones already built; this law applies also to all sects of Buddhism.

St. Nichiren is one of the greatest religious leaders Japan has ever produced. His untold sufferings and privations coupled with his daring spirit have left an indelible

mark upon the history of the Japanese people. Even after the lapse of over 650 years his teachings are held as a great guiding star to which masses turn their eyes in their moments of trouble.

The Nichiren sect is not only the sect that believes in the Hokke Sutra but no other sect puts greater stress thereon as does the religion founded by this great leader. But the Nichiren sect has proved a great practical religion chiefly because it is based upon the broad conception of the world and the State, concepts of which are found in abundance in his writings. In fact, "harmony between ecclesiastical and secular law" and the "unity of all nations under the Great Sutra" have been the guiding doctrines of this sect. It was the great aspiration of St. Nichiren to carry out his teachings throughout the entire globe, in order to bring about universal peace and blessing to mankind. To do this, he thought the spiritual salvation of his native country was the first step.

Because of the stress St. Nichiren placed on his patriotic utterances and endeavors, some are apt to believe that his sect is based on a narrow nationalism. But nothing is further from the truth. His nationalism was a step towards internationalism which forms the foundation of this great doctrine. In view of the general instability in the world of thought, this seems the opportune time for Nichirenism.

The Doctrine of St. Nichiren

The principal doctrine of Nichiren, as expounded by him in his preachings and writings, is aimed at connecting Buddha's original enlightenment with all living beings. The doctrine contains the spirit of the Hokke Sutra and is the philosophy of all philosophies. As it is manifested in all living beings and not compressed into any system or theory it is difficult to explain the doctrine. However, to give a digest of it briefly, the doctrine may be divided into the following three points for the sake of convenience:

A -- Man's present body is Buddha's body. (There is no Buddha outside of the human mind.)

B -- This world is Buddha's world. (There is no holy world outside our material world.)

C -- Human passions are enlightenment. (There is no holy perception outside our worldly desires.)

First (A) Thesis Explanation

Buddha, Paradise, and Enlightenment are within the purely spiritual boundary, whereas Humanity, World, and Passions are within the impure boundary. The comparison between the two is like between white and black or medicine and poison. Why does there exist such an opposition? Here is an illustration. This opposition may be compared to the two opposite ac-

tions of morphine. Morphine is a strong deadly poison but when injected in a right amount, into a person suffering from some specific sickness, it is the best conceivable medicine. Thus, morphine is a good medicine at one time and a deadly poison at other times. In both cases, the same substance, morphine, is used.

The same thing is seen in the Nichiren doctrine. Buddha's enlightenment is hidden in our minds and is covered with passions' clouds; and when the clouds are dispelled, enlightenment will reappear in us. It controls our minds just in the same manner as the light of a candle produced from a stick of candle shines upon external objects. Buddha's enlightenment is concealed in our minds as gold is contained in mineral ores. The existence of gold is only recognized by the miner whether its color be bright or dark, but to ordinary eyes it is not recognized because it is not dazzling. There are the following ten worlds according to the doctrine of Nichiren:

1. Buddha's world, which is created when virtue and wisdom have been fully manifested.
2. Bodhisattiva's world, which comes into being when one can save both himself and others.
3. Engaku's world, which unfolds itself when one saves only himself through his perception of twelve causes

of human vicissitudes.

4. Shomon's world, which comes into being when one saves himself only through the perception of our causes.
5. Deva's world, which comes into being when one (ego) enjoys pleasure.
6. Human being's world, which comes into being when one acts well for goodness' sake.
7. Ashura's world, which comes into being when one acts well for the sake of one's own fame and interests.
8. Beast's world, which is created when one is a perfect fool and is not ashamed of it.
9. Ireta's world, which comes into existence when one is covetous and sordid.
10. Devil's world, which comes into existence when one is lawless and hard-hearted.

When Buddha's world (namely No. 1 world) appears in the mind of a human being (No. 6 world) just for a moment, it is called a momentary Buddha; if the act of benevolence continues for a day, it is called day Buddha; if for a year, it is called year Buddha; if forever, it is called eternal Buddha. Although we are humans, we can be Buddha of some kind. Therefore, there is no Buddha outside human beings. When Devils' Buddha (No. 10

world) appears in the mind of a man (No. 6 world), he is called an infernal being. When a human being world (No. 6 world) appears in the mind of an infernal being (No. 10 world) it is called a human being. (Other worlds are omitted). Thus, when Buddha's world (No. 1 world) is acting on the surface, the other nine are concealed inside the Buddha's world. Each of the ten states contains another nine.

Second (B) Thesis Explanation

A momentary Buddha, a day Buddha, or a year Buddha is discovered among human beings. When we recognize ourselves as such, Buddhas are discovered among human beings. When we recognize ourselves as such Buddhas, our human world is transformed into Buddha's world; when we discover ourselves as eternal Buddhas, our present world will become the Paradise of all the Buddhas, which illuminate it with a Glorious Light, without being removed from the present world. Always does the condition of the world follow the mind of human beings. A happy mind produces a happy world; a sorrowful mind produces a grievous country; a holy, pure mind produces a glorious, blissful world.

Third (C) Thesis Explanation

A root of beautiful lotus blossoms takes nourishment from mud underneath. The mud is dirty and the lotus is beau-

tiful, but the beautiful flower cannot bloom without the aid of filthy mud. The lovely chrysanthemum is also nurtured by filthy manure. When we look at them with our physical eyes, we find the flower to be beautiful and mud or manure extremely dirty, but when we see with our mental eyes with Buddha's enlightenment in them, they are both beautiful. Why? Because the Great, Eternal and Natural Law (Myoho, the truth of Buddha or the life of Hokke Sutra) only exists in different forms, in different things, in space and time. The late Archbishop Arai once said: "The present world is the world of Buddhas and of Glorious Light, and men are unconscious of the Paradise into which they have already actually entered. Their minds being thus confused, they give reins to the four passions of avarice, anger, folly and pride, and find themselves in the painful regions of birth, old age, disease and death, so that they are obliged to pass through a series of transmigrations in the world of evils, which is ever a prey to Great Fire in times past, present and future..."

The chief object of worship in the Nichiren sect is the great "Mandara", which is the symbolical representation of Buddha and the Truth, both of which are embodied in a visible form which constitutes the focus and epitome of the whole doctrine. In the central point of the "Mandara" is inscribed

the characters "Namu Myoho Ren Gekyo" which is the extract of all the Sutra by Sakamuni and the condensation of all things of the universe with the substance of enlightenment. Other characters on either side of these words are separated from the principal Myoho.

Nichiren was asked this question: "What is the real substance of the Hokke Sutra?" His answer was: "It is nothing other than a human being, who, born of human parents, believes in the Hokke Sutra". Indeed, all things and all phenomena are ceaselessly reflected on the "Mandara". If one sits and faces the "Mandara", he sees his own mind reflected therein, and will find the enlightenment of his own mind joined to the original enlightenment. Simultaneously, he discovers in his body the source from which all things and all phenomena in the external world have risen. If one should be sagacious and possess a good nature and firmly believe in the doctrine, he will be transformed into the original Buddha's world immediately.

On the importance of reciting the Daimoku, the Nichiren prayer, the great founder quotes: "When a bird sings in a cage many other birds will sing and fly down from the sky upon the cage and when the birds are singing outside the cage, the bird inside will also sing, hoping to escape from the cage. When we repeat the Daimoku loudly our enlightenment

will appear from our inner self at the calling". Though one be uneducated and ignorant, if one should repeat that prayer in one's heart earnestly, one will attain the state of Buddhahood.

In explaining "Daimoku", an understanding of the meaning of the words "Namu-myoho-rengekyo" -- the nucleus of the Nichiren religion -- is necessary. There are seven characters. Explaining individually, the first characters, Na and Mu, both mean absolutely and unconditionally entrusting or committing oneself to the will or disposal of another. In this instance it means to the other five following characters. The third letter is Myo and that means miraculous, mysterious or supernatural. The fourth letter is Ho, meaning law; therefore the two characters together mean, law of miracles, or the law of God, or the unexplainable phenomena of nature. For instance, the whys and hows of earth, heaven, the universe, the cycle of the four seasons, electricity, medicine, life, death -- we know a little about them, but never completely understand. The next two characters mean Ren - lotus, Ge - flower, or lotus-flower; the lotus-flower is a queer plant, it seeds and flowers at the same time. In Japanese it is called Rei-ka-doji. The lotus is considered the purest and cleanest of flowers. Strangely, it grows in very dirty, muddy waters. The last character is Kyo, mean-

ing Scripture. Therefore, the Daimoku consists of the above words and meaning.

Myoho rengekyo is believed by many to represent the "Scripture of the Lotus". That is a misunderstanding. Myoho rengekyo is the universal eternal life, therefore it is the origin of all. There may be Past, Present and Future Buddhas, but at the origin of these there must be the absolute and eternal true Buddha, which is Hokekyo, the origin. There have been questions as to the reason why some pray to Buddha in the name of Amida Nyorai, and why those of the Nichiren sect followers pray "Namu-myoho-rengekyo", and not distinctly one.

Myoho rengekyo is the origin of eternal truth. As an example, we all know the riddle of "Which comes first, the chicken or the egg?"; if there is a chicken there is an egg and if there is an egg, a chicken; if there weren't any chicken there wouldn't be an egg, and vice versa. In the same way if there weren't a Kotoke (eternal Buddha) then there wouldn't be a Buddha or anything else. Therefore the Nichiren followers believe in Myoho rengekyo as the true eternal original Buddha. Who is he? That is unexplainable, but to uphold that theory, we have Buddha, who was born into this world to maintain that that theory is true; so believe the followers of Nichiren.

Buddha lived some 3,000 years ago in India. Buddhism took root in India, flowered in China and seeded in Japan. When nineteen years of age Buddha was ordained. At thirty he was convinced he was Buddha. From that time on, for fifty years he explainted and interpreted his doctrine to all. During his first forty two years he laid the foundation step by step, so that later, when he was ready, and when the people were ready to understand, he may be able to explain that Hokekyo is supreme and is the one which the people should keep. The others were just temporary, preliminary steps to prepare the people for the Hokekyo Sutra.

A Condensed Biography of St. Nichiren
for the purpose of studying the religion he set up
(The Hokekyo or Nichirenism)

Nichiren stands out as the most picturesque and striking figure in the history of Japanese Buddhism. The son of a fisherman of Kominato, province of Awa, this boy, destined to take his place in the ranks of the immortals, was born in the year 1222. In his youthful days he gave proof of extraordinary intelligence, astonishing all by his sagacity and mature powers of reasoning. At the age of eleven, he entered, as a pupil, the monastery of Seishoji near his home, where he remained studying his religion until four years later, when he took the oath and assumed the name of Rencho (Lotus-Eternal). The next year the boy-priest came to Kamakura, and continued a course of studies under the distinguished divines of the capital for four years. Then revisiting his native place, in the solitary mountains adjoining the temple of Seishoji, this voluminous writer composed his first essays.

Shortly afterwards, returning to Kamakura, he encountered a renowned priest from Kyoto, whom he accompanied to Hiyeizan --the Buddhist stronghold overlooking Lake Biwa--and remained there for eleven years absorbed in study and in contact with the most erudite ecclesiastics of the time. Among these was the famous Chinese priest Doryu, who some five years later,

at the request of the Regent Tokiyori, became Lord Abbot. The great young reformer profoundly devoted himself to the study of his religion, and the fame of his scholarship and spiritual asceticism began to be spread abroad.

And now the time of probation was at an end. Nichiren, or Rencho, as he was still called, was ready to enter the world as teacher, proselytiser and founder of the sect. At the age of thirty-one (1253) he returned to his original temple of Seishoji, and there, in the silence and the inviolable seclusion of the mountain, entered into a period of profound fasting, meditation and prayer. At daybreak, on the morning of the eighth day, the first rays of the rising sun pierced the mists of dawn, gilding with their radiance the lonely figure kneeling in spiritual ecstasy upon the woodland peak. The saint arose and saluted the flood of golden light which illuminated the world as the symbol of his creed and ejaculated, with passionate fervour, the formula and watchword of his sect which has been since repeated by countless millions of souls.

This dramatic moment was the birth of the Hokke Shu, of the Nichiren sect. From that time the saint went forth to wrestle with the souls of men, and to expound his doctrines as Nichiren, or "Lotus-of-the-Sun".

His listeners construed his impassioned discourse as the

ravings of a madman; Nichiren many times barely escaped from their attacks without serious injury. However he was able to flee from his assailants and again repaired to Kamakura (which, at this time, was the most important city of Japan) where he took up his abode in a straw hut in the part called Matsu-ga-yatsu, Valley of Pine-needles. Henceforth he devoted the evenings to study and to the composition of his essays. During the daytime he emerged to preach his doctrines in the public thoroughfares, proclaiming himself with intense conviction as the only true exponent of the law, and as a divine messenger sent to bring salvation to mankind.

At that time the city of Kamakura was experiencing a succession of calamkties: earthquakes, tempests, inundations, pestilence, and a famine so severe that human beings, as well as horses and animals, were dying of hunger wholesale, their bodies lying unburied by the roadside, Nichiren attributed this dreadful condition to the moral shortcomings of the panic-stricken inhabitants, discovering in the scriptures prophecies of the woes that would overtake those who degraded the true religion by their evil deeds and superstitions. This stormy priest was the first in the land to practise sectarian aggression. Until then the attitude of the various rival sects of Buddhism in Japan had been one of gentle tolerance. He was likewise the first to make use of this dramatic method

of promulgating his doctrines in public, and he warmly defended himself when told that street propaganda was derogatory to the priesthood, retorting that it was necessary for the soldier upon the field of battle to take his food standing. All criticisms were silenced before his ready eloquence. The site occupied by Nichiren for his sermons by the wayside is situated in the street running parallel to Machiman. It is carefully preserved, being enclosed with a granite fence. The central object is said to be the identical stone upon which the reformer rested during his discourses.

The doctrine so fierily promulgated was based upon the Pundarika Sutra, the mysterious "Law of the White Lotus" which was the final teaching of Buddha, and which, he asserted, contained the fundamental mental essence and culmination of all the former instructions classified under three heads: worship, law, and morals. The fierce intolerance and denounciation of all the former sects did not affect him. He retorted that the scaffolding merely availed until the temple was built -- "Know ye that the Jodo is the road to Hell; the Zen, the teachings of infernal hosts; the Shingon, a heresy that will destroy the nation; the Ritsu, a deadly enemy of the land!""

Meanwhile, Nichiren was reaping a steady harvest of

followers and supporters, not only amongst the lower orders, but even men of high education, and distinguished Samurai were converted to his doctrines. One of his earliest important believers was the Samurai Shijio Kingo, "the beloved disciple", an ardent and faithful adherent who did his utmost to support and succor the saint during his persecutions, even at the risk of his own life. The residence of this devoted man subsequently became a small temple, and still exists near the Hase station, near Kamakura, as a memorial to his fidelity.

Obviously, Nichiren's sentiments did not enhance his popularity with the other sects; moreover, the sequence of severe calamities that befell the city of Kamakura was attributed by popular superstition, to Nichiren's doing. He thereby incurred the general odium and during his discourses he was not only insulted by words, but was constantly attacked by the mob, often returning to his dwelling covered with blood and wounds. But persecution little availed to daunt his heroic spirit; it is recorded that he appeared to welcome ill-usage and cruel treatment, and in an ecstasy would give thanks to the Almighty that he was deemed worthy to suffer a baptism of blood in the cause of the Almighty. Indeed, several of his disciples died a martyr's death while protecting their beloved master from the fury of his assail-

ants.

In the year 1260 Nichiren had the temerity to present to the Regent Tokiyori (an ardent follower of the Zen sect) his celebrated treatise "Rissho Ankoku Ron" (The Establishment of Righteousness and the Security of the Country), wherein plain language was used regarding the perilous condition of the people and the futile attempts of their rulers to save them. Moreover it contained the prophecy that a foreign invasion was near at hand. In this essay the other sects of Buddhism and their priests are severely condemned: "Woe unto them! They have missed the entrance into the gate that leads to the true Buddhism, and have fallen into the prisonhouse of the false teachings." "They are fettered, entangled, bewildered. Whither will their blind wanderings lead them?"

This treatise not unnaturally had the effect of stirring up wrath and indignation on all sides -- the political powers, as well as the ecclesiastical faction, became open enemies of the new reformer. His hermitage was attacked and set fire to in the night, but Nichiren was again successful in eluding his foes, escaping on this occasion to the province of Shimosa. However the next year he was captured by command of the Regent, and as a disturber of the public peace was banished to Ito in the province of Idzu; a signpost still stands upon the sand-

dunes of the Kamakura beach, recording the fact that this famous priest started into exile from that spot.

During the period of banishment, his activities continued unabated; the number of his followers was steadily increasing, and many books and essays were written. Sheltered in the hut of a poor fisherman, of whose kindness he always cherished grateful memories, Nichiren remained in Idzu for some two years. When released he returned to Kamakura to resume his propaganda. The next few years were spent in missionary journeys around the neighboring provinces, including a visit to his native place, where the prophet was again furiously attacked and again escaped from death by almost a miracle. It is recorded that during these wanderings, in the forty-eighth year of his life, the saint ascended the snowy heights of Mount Fujiyama and buried upon the sacred mountain the Hokke scriptures, copied by his own hand.

In 1271 Nichiren was again seized as an offender against the public peace, this time at the instigation of the various other sects of Buddhism--and was sentenced to be executed at Katase, the village upon the mainland opposite the island of Enoshima. As an example, the prisoner was mounted upon a horse and carried around the streets of Kamakura by his guards before proceeding to the place of execution. Arriving at

Katase in the dead of night, many of his sorrowful disciples and converts assembled, weeping by the roadside, to take a last farewell. The devoted Shijio Kingo, with his brothers, led the horse's bridle, accompanying their beloved master into the valley of death with every expectation of laying down their own lives at the same time.

According to the well-known popular tradition, the scene that followed was dramatic in the extreme. Nichiren, incessantly repeating the scriptures, knelt upon the rope-mat and bared his neck to receive the fatal stroke of the executioner. At that moment, as the executioner brandished his sword on high, a sudden crash of thunder shook the earth; the sky was lit up, and from the black clouds a hissing stroke of lightening shattered the uplifted sword into three pieces, paralyzing the arm of the executioner, and stunning all. This miraculous demonstration being naturally construed as a mark of divine wrath, a messenger was sent at once to report to Kamakura what had occurred. However, the previous night, a heavenly being had appeared to the Regent in a dream, warning him not to slay the captive priest; a reprieve had already been dispatched. The two messengers met at a small beach and exchanged messages. The beach, to this day, bears the name of Yukiaigawa, or "River of Meeting".

An interesting and important temple was erected at Katase

in close proximity to the site of the execution ground. In it various relics of the Saint are preserved: this is Ryukoji, or "Temple of the Dragon's Mouth". Nearby is the small dark cave, wherein Nichiren was imprisoned while awaiting his doom. These events took place on September 12th, in 1271. Every year, as the anniversary recurs the temple precincts are thronged with crowds of devotees, who arrive the previous day in large parties and decorated processions from far and near to commemorate the miraculous deliverance of their beloved saint. They spend the whole night in a state of religious fervour worthy of their founder, loudly uttering the scripture of the "Lotus of God's Law" to the incessant accompaniment of hand drums and the keeping of rhythm with two pieces of resonant wood, a process which is absolutely deafening to those unused to these methods of attaining salvation.

The Regent Tokimune, on this occasion, transmuted Nichiren's sentences to banishment in the distant isle of Sado, where, after a long and perilous journey, he arrived at the beginning of December, 1271. His only shelter was a dilapidated hut, located in a bleak graveyard, where he experienced severe hardship. Moreover, his thin monk's habit of coarse hemp afforded but meagre protection against the deep snows and icy winds of that rigorous climate. Harsh treatment and

attacks from his enemies accentuated his forlorn and abandoned condition. The dauntless spirit of the saint might soar above all trials and persecutions, but he must surely have perished from cold and starvation during the long winter months had not rescue and help come from unexpected quarters.

One night one of his opponents, armed with a sword, approached the isolated hut with the intention of killing "the devil-priest". Nichiren, kneeling upon the bare earth, was reciting the scriptures. The intense sincerity and magnetic quality of his voice arrested and affected his would-be slayer to such an extent that the man experienced a complete change of heart, and became a faithful convert. With his wife he did all in his power to succour and ameliorate the pitiful condition of the castaway. Many other converts were won by his impassioned oratory. Even in that wild and distant spot, Nichiren was able to write many essays and to hold communication with his disciples.

Three years later the exile was released and permitted to return to Kamakura. There he was accorded an interview with the Regent, to whom he expounded his doctrine, again warning him of the impending attack on Japan by outsiders, which he prophesied would occur not later than the same year. This prediction was verified, for a few months later (October,

1274) the first Mongolian attack occurred, in which the island of Tsushima, and Iki were devastated by the enemy and large numbers of Japanese soldiers fell in battle. Thereupon Nichiren's status underwent a complete change. Thousands embraced the Hokke Shu, and the reformer's triumph was complete. A charter was conferred by the Regent granting him full liberty in the promulgation of his doctrines. Moreover, he was offered, by Tokimune, a temple and lands in Kamakura, but earthly glory held no attractions for this lofty soul, and now Nichiren's real greatness became evident. The world was at his feet, but he renounced it, and with a small band of followers, retired into the seclusion of a wild mountain (Mt. Minobu). There, in a hut of the most austere simplicity, he dedicated his remaining days to study of the scriptures and to the instruction of his disciples.

[illegible]

months the brewery substituted steel barrels for wooden barrels because the form[illegible] cost only $4 compared with $7 for wooden ones. The beer does not taste [illegible] "but what has taste got to do with it if they can save money?" He is now working for the Parafine company. He finds it difficult to support a family of si[illegible] his wages. He lives in a poor home but prefers it here to the [illegible] Yugo-Slavia. He belongs to the Eagles and the Slavonian Club.

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554 A
Portuguese

[illegible] has been working at various trades. Since the depression he was working for a bakery and when he could not get that, he worked in a cannery for a s[illegible] cents an hour. He says he has been on the verge of starvation several times [illegible] the last few years. He is not married.

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554 B
Hawaiian

F.G. was born in Hawaii under King Kamehameah. He remembers the chil[illegible] taken to school there in a dump cart which was held up by a raging torrent c[illegible] by rain filling the ravines. "When I was 21," he said, "I told my father I intended to come to the U.S. to see the sights. I came and stayed here. I[illegible] have three children, one married and two grown up. My family is here so he[illegible] where I like it. "He is [illegible] for the [illegible] Street Railway.

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554 C
Italian

N.L. runs a grocery store. He got $4,000 in debt by allowin[illegible] charge accounts which they have been unable to pay. Determined to get off his debts, he sent his sons out to look for work. It [illegible] and one of his sons obtained [illegible] job.

[illegible] to Oakalnd and worked at Moore's shipyard. Afterwards [illegible] seven years ago he employed three clerks. "I [illegible] too many people," he explained.

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554 D
Italian

L.L. was born in [illegible] years ago. [illegible] years ago. He drove trucks and worked in canneries. [illegible]

[illegible]'s. Another son is working at Heinz. The work is so irregular that he says he is having a hard time making the payments on his house. He learned the [illegible] work in Italy. He came to this country seeking greater opportunities. He lives better here than in Italy. [illegible] here because of financial worries.

1178

M. D. looked six months for a job before he finally got one at the Judson Steel Plant as a helper. He had formerly been at the Peet Soap works. He came to this country from the Azores ten years ago and worked in the ship yards. He is married and has three children. He says he has been hard hit by the depression. He only gets fifteen dollars a week wages to support his family of five.

1180

Mrs. I. A. came from Paris after the war. Her father was killed and his cloth making business ruined during the war. She went to Paris where she let a precarious existence until she met an American doughboy and married him. She came to this country with her husband in 1920. Her husband is working in the Parafine plant. They have one child.

1181

H. N. worked in the oil fields at Vera Cruz for an American concern. During a depression in the oil industry, he got a job as fireman on a ship. After a few months of that he landed in San Pedro. From there he went to Bakersfield where he did labor work. Finding he could not get ahead because of his nationality he came to Oakland, and is now employed at the Parafine Company.

He knew no trade as he had never worked, but found it necessary to get a job because his father had gone back to China. After considerable time he obtained a job in a Chinese Laundry in Berkeley. He is still employed there but is making alittle more money than before. He is sure that things are getting better because of the N.R.A. He is not sure of his own future saying "Maybe in China next year, maybe not!"

. . . . . .

1173 S. R. was born in Jalisco, Mexico. Because of the revolutions there making a livelihood precarious, he came to this country at the age of 22. He has been working for nine years in the Parafine company's plant. The depression has not effected him much either way, he says. He is married and has three children.

1174 Mrs. B. came to Oakland from Mexico City when she was 11 years old. She attended school here and married when she was 16. They have two children. She says she can not remember much about Mexico as she was so young when she left. Her husband is working for the Parafine Company. Although their living conditions are poor, they have a car and a radio and Mrs. B seems to be possessed of a hopeful attitude.

1175 V. B. was born in San Jose of Castillian Spanish parentage. His father was blue-eyed and fair-haired and the family has a tradition that they are descended from the Goths who over-ran Spain. He has worked at the Peet Soap works for eleven years. At present he is working in the laundry department. He is married and has one boy in high school and a daughter studying music.

1176 X. F. was born in Hawaii after the death of the King. He came here in 1920. He worked in the canneries for several weeks, then got a job at Peet's Soap factory as a helper in the kettle room. He has been there ever since. He is married. He says he is better off under the NRA as he has shorter hours. Peet has restored the pay cuts taken from the employees a while back.

1177 C. E. was born in the Azores. He came with his father to New York state where they farmed vegetables for the New York City markets. His father brough him to Arizona where he was a cow puncher at the age of 15. Later they raised asparagus south of San Francisco. They made a trip to the Hawaiin islands to visit relatives then settled down at Berkeley. He has been working at the Peete Soap works for three years.

Subject: ~~Hawaiian, Austrian,~~ Greek, Italian, Chinese, Greek

1193

H awaiian

He was born in Manila, P.I. He came to the United States in 1922 and since his arrival here has done all kinds of work. Most of the work was in the fields in and around Imperial Valley, Californai.

He received a slight bit of education in Manila but ran away and got a job as a cabin boy on a "round-the-world-cruiser" before he had time to spend much time in school. He has a very hazy recollection of his father, who was supposed to be somewhere in California. He came to California intending to look him up, but never did find him. He was one fo six children, having three brothers and two sisters. Since leaving his native country he has never corresponded or gone back there.

He has attended night school since living in the states so speaks a very good English. He claims to have had all kinds of jobs. He first worked as a house boy and later on got a job as a chauffeur. He has always had some kind of a job and did not notice any effect of the depression. The last few years he has been able to save his money and has a nice bank account, Lately he has worked as Bell Boy in some of the leading hotels. He really prefers this last job because it brings him in contact with the best people.

He is not married and has not had cares or worries of any kind. He has never corresponded with his family but someday hopes to go back and look them up. Figures he is an American citizen.

. . . . . .

1194

Austrian

He was born in Dumdrowa, Austria. His place of birth is no longer Austira but is now, he thinks, part of Germany or Czechoslovakia. His father was a general merchant, dealing in various commodities. His chief occupation was that of an egg merchant, handling the products of all the small farms in the vicinity. The parents had been born and raised in this small town so they were very well known and very well regarded. Regardless of this fact, his father was arrested twice while making trips to the city, by the Secret Service. This reflected, not any suspicious actions of his father, but rather on the extreme vigilance of the Secret Police.

There were six children in his family, five boys and one girl. The sister was the oldest and married and settled down in the twon of hers and her folk's birth.

At the age of thirteen the young man in question became a barbering and nursing apprentice. The two trades were evidently allied at that time. He served three years as an apprentice, receiving only his board and room as compensation. The next year was slightly better as he received $2.50 a month.

Meanwhile three of his brothers had gone to the United States and had made very good starts. In 1895, just after his 18th birthday he decided to come to the United States. There were several reasons that prompted him to go, uppermost being the fact that the close wathc

of Government agents, which had twice embarrassed his father, got on his nerves. It was impossible to travel from one city to another neighboring one without papers and a notification of arrival if one wished to stay overnight. He had just reached the age of military training and saw in America a land free from the bothersome eyes of Government men.

His port of entry was just outside of Baltimore, Maryland and he arrived on June 1. The ship, Aldenburg, had a very rough trip and was sixteen days on the water. From Baltimore he went to Newport, Virginia and worked for four years in his brother's barber shop.

In 1901 after saving some money he went into the Saloon business and lost his money. His next job was in Atlantic City, New Jersey as the exclusive barber for the Illsworth Hotel. In 1904 he went to St. Louis during the Fair, still following the barber trade. The next year, 1905 he went to Portland and started a merchandizing and linen concession. He stayed with it about a year and although he made no money he also lost none so he figured he was ahead of the game. The following year he went back to St. Louis and after a short stay he went to Kansas City. From Kansas City he went to Chicago and then to Wisconsin working at the barbering trade a month or so in each.

In 1907 the Naval Exposition was held in Virginia so he went back to New port and stayed, working occasionally in one of the barber shops. In 1908 for no apparent reason he came to the coast, opening his own barber shop on A. St, in San Francisco. He stayed there six months and then sold out at a profit. He used the money to go i to the candy business in Santa Cruz and went broke in about three months. After the unsuccessful business venture he went back to San Francisco and began peddling portraits. He earned enough to finance his trip to the Seattle Exposition in 1909. There he obtained the rights of the exclusive fair grounds barber shop.

Next he went back to Santa cruz and started in the cheap fur business. He knew nothing of the fur business but was determined to learn. In about six months he learned enough so he quit with still a little of his money left.

He decided to settle down so he bought a barber shop at Main and Market Street in San Francisco. To make his say more definite he got married. About a year after his marriage he needed a change so he got a job as a traveling salesman. In 1911 he went into the furniture business and stayed for four years, then he sold out to his partner and moved to Wichita, Kansas with his wife and their baby daughter. There he worked as a shoe salesman for a short while, and then came back to the coast and went into the furniture business with his old partner,

In 1916 he opened a pawn shop in Santa Cruz, but because of his wfies failing health they went to Los Angeles. He opened a novelty store in Los Angeles and stayed with it several months. As his wife's health did not improve they went back to Hutchinson, Kansas, where he bought out a pawn shop. He stayed there for twelve years and in 1929 he closed up his shop and came back to Berkeley so his daughter could attend the University of California. In Berkeley he opened a Barber shop and is still there. Although there are a few business ventures he has not been in he is going to wait until the Democrats find the "corner".

The last two years he has made 75% less than he did in 1929 and about 50% less than he did in the preceding years.

He is a citizen of the United States having declared his intention on landing and receiving his first and final paper after a five year period.

. . . . . .

1195

Greek

Born in Greece where most Greeks are born. He steadfastly refused however, to give anymore details of his birth, either the place or the notice. His father owned a small plot of ground that occasionally passed scrutiny as a farm.

He came over to this country fifteen years ago and landed in New York. The trip over took three weeks and was very rough and stormy. One particular night made him especially sick because they had to stop for repairs and by loosing their spped they got the full benefit of the swells.

He had worked in the flower business in the old country but his first job in New York was in a factory. As the indoor life bothered him he started to peddly fruit with a pushcart. He never seemd to be able to make much more than a bare living in New York so in 1927 he went to Los Angeles. He obtained work there as a gardener but his pay was very mediocre. He also worked for awhile tending a flower stand. While he was in Los Angeles he met a girl from his native country. She had come over just shortly after him but being a very intelligent, energetic sort of person had obtained a very good foundation in American ways. They got married and moved to San Francisco and stayed there about six months. He found no good prospects so they moved to Berkeley and started a flower stand. For the past four years they have made a comfortable if not extravagant living. The wife, who is very healthy, robust appearing person handles all money matters while he handles the sales end.

Both like Berkeley, like each other and like their mother-in-law that lives with them. All in all they are very likeable people, speak an excellent English and now are very content with this country.

. . . . . .

1196

Chinese

He was born in the southern portion of China near the city of Toy Sien. His father was a druggist in San Francisco but his mother, though making frequent trips to the United States, continued to live in China.

He went to grammar school, but never any higher in China. It takes considerable wealth on the part of the parents to allow the children to attend High School, not only for the tuition but also from the lack of revenue resulting from them not working.

Eleven years ago he and his brother came over to their father in San Francisco. They both started school and younger one finished the tenth grade. He got lonesome for home so he took the boat back to China. The trip took 21 days, exactly the same time as it had taken several years before for the trip. After he spent a year in China he came back to San Francsco.

738 ~~No. 738 and 739~~

Born in Dalmatia 43 years ago. His early education consisted of four years in grammar and then four years at the gymnasium. At the age of 15 he came to this country with an uncle who had been visiting his parents. His intention was to remain in this country one year. But when it came time for him to return, he preferred to remain in San Francisco.

He did not receive any further education in San Francisco. He started work at the age of 16 and from that time to the present, he has done a great many jobs, consisting of electrical work, odd jobs at building and restaurant work.

The last he has followed more as he find it pays best.

His family is all musical and himself also. His father was a well educated man, with an equivalent to the university, though he showed no inclination toward arts or mechanics.

The son is the father of two children both married. His financial condition since the dpression is definitely worse.

Slavonian. Age 32.
Parents...Deceased.
Occupation...Mill hand.
Married. Has young child.
Lives...Fruitvale.

Remarks:

This man is a lumber yard employee and for a long time has worked only off and on-like you and I-due to the depression. He lives on small rations, and he looks it. He seems ambitious enough, but hard luck hovers about him due to inability to obtain steady work.

Contacted him at the Fruitvale depot, and he told me the only clothes he possessed were those on his back, and they were overalls. His manner of speech and appearance would indicate that he was unfortunately of the poorer class.

~~Dress cleanly "About average"~~.

X was

[illegible] eight years, and then worked for a while. He came to America at the age of [illegible]. He [illegible] in Canada where he stayed several years. As conditions there were not to his liking, he decided California was the best place to come to. ~~where~~ He entered into the junk business.

He remained with this work up to two years ago and ~~on account~~ because of ill health, he had to give it up.

Since 1929 his financial condition has been very much for the worst, and he is at present living on his son-in-law's bounty.

[illegible] l or mechanical ability.

His father was a merchant. He believed that by coming to California he could better his condition.

378F

Sociological

T.F. is working at the Cocoanut butter plant in Berkeley, doing labor work. He used to work in the mines in Jalisco, Mexico, but left there because of the frequent revolutions and labor troubles there. He went to Jerome, Arizona, and worked there in the mines. Later he came to South S.F. and worked ~~at~~

~~102~~ 127C. 1018 E

-- Portuguese..... 1018

-- He had very little schooling and

G. G[redacted], running a French laundry on lower ~~University~~ Avenue, ~~A[redacted]~~, was born in the Basses Pyrennees 75 years ago and says he had a hard life there. He and his wife and family of nine children run the laundry. 383

He says that by doing hand work they can do a better job on women's dresses. Their business has been hard hit by the depression, many persons doing their laundry at home who used to send it to the laundry.

A Mexican woman running a store for Mexican products, describes manner of making torillas there. They put whole white corn in boiling lime water (½ cup lime to 2 gallons water). Corn is then ground while wet and reground in metate. It is then patted out and cooked over a grill. Inmaking enchiladas, some use beans, some Mexican sausages, she says. Sociologia

(1018 A)

Born in Mexico 34 years ago. He had very little schooling and was enabled to come to this country by signing up with a railraod construction gang. For a while he worked for the Southern Pacific Co. in the southern part of California.

Thru friends he secured work in Oakland with the California Cotton Mills where he works on the machinery as a helper. He came to this country when he was 21.

He is a fairly good mechanic and wants to secure more schooling. He is unmarried.

Since 1929 he has managed to keep working and has been able to save considerable money, since coming to California.

His father was a small store keeper. He came to the United States to better his condition.

(1018 B)

Born in Portugal 48 years ago. He had 6 years of schooling, then worked for his father on a ranch and came to this country at the age of 18. He worked for about three years in the mills in Massachusetts. Then came to California. Since coming here he has worked mostly as a laborer, although for the last few years, he has found little or no work. At present he is on relief.

He has no musical or cultural talent. His father was a rancher. He is married and the father of two children.

He came to this country hoping to better his condition.

~~152~~ 127c.

Informant-- Portuguese

(unanalyzed)

Reason for leaving Native country--In Portugal only able to maintain a bare existence, no possible future there.

Reaction to America and the depression--Conditions at there worst in the United States are better than conditions at any time in Portugal.

~~153~~ 127d

Informant--Italian

(unanalyzed)

Reaction to America--Stated that conditions in the United States so superior to those in Italy that there can be no comparison made.

1 127a 130 July 26th, 1934.

Interviewed a native of Portugal in regards to his former home conditions and manner of living; from what I could accertain, he stated that the conditions in his former home, that he was only able to make a bare existence and that there was no future for him there; that the conditions at their best, was not to be compared to the conditions at their worst, or to that effect.

not analyzed.

2 127b. 131

An Italian , a man of quite a large family, practically quoted almost the same as above, that the conditions in this country were so much better than in the old country, that there was no comparison, that he could look for ward to the time when his children would be real Americans and free, instead of being practically beasts of the field.

J. A. Greer.

not analyzed.

The [illegible] in following [illegible] for a Japanese [illegible]
[illegible] plant, [illegible] known as [illegible] [illegible]
[illegible] — the extreme southern part of Japan, near the
city of Kumamoto. I stood [illegible] Kyushu. He is some about twenty-
(KUMAMOTO) KYUSHU
four years old and has been head in Bombay some time [illegible]

During the progress of the work [illegible] and [illegible] of the
I showed his [illegible] and were [illegible] [illegible]
[illegible] of the contraptions. During this [illegible] [illegible] I noticed
[illegible] by paying [illegible] [illegible] to any [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
for a [illegible] always. I this [illegible] [illegible] [illegible] [illegible]
[illegible] a [illegible] always get what [illegible] [illegible] [illegible]
[illegible] left [illegible] [illegible] in the future, no minor repairs were made,
[illegible] [illegible] and [illegible] [illegible]

In [illegible] of [illegible] answer, I was [illegible] [illegible]
a few days ago to see I. H. dried up so [illegible] [illegible] [illegible]
[illegible] [illegible] the [illegible] [illegible], got out with an [illegible] [illegible]
of [illegible] and [illegible] and [illegible] [illegible] [illegible]. I [illegible] [illegible] [illegible]
[illegible] only. He was [illegible] [illegible] but [illegible] [illegible] [illegible]
good [illegible] on the [illegible]. He [illegible] [illegible] [illegible] [illegible]
[illegible] on the [illegible] which did not [illegible] [illegible] [illegible]
[illegible] [illegible]. I became [illegible] [illegible] [illegible] [illegible]
I [illegible] his [illegible] to [illegible] me and [illegible] [illegible] [illegible]
[illegible]. I do not [illegible] [illegible] I [illegible] [illegible] [illegible] [illegible]
the [illegible] [illegible] of [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] the [illegible]. [illegible] [illegible] of [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

The recent strike seems to have been called off temporarily without the matter being settled, the two price scales, fifty-nine cents and twenty-three and one third cents still prevailing in the different shops. The daily papers from the strike were so lacking that the pickets and strikers decided to have work done by substituting one author where it was further necessary to keep the matter in a whirl-wind. The strike was unusual in that it was not called by the workers but by the employers.

It says that the Japanese pickets and retailers came making a distinguishing point of the fifty-nine cent basis but that on account of racial prejudice they are closed to change a lower rate. In this instance, the Japanese retailer cuts under his American competitor; each time the other hand is always ready and willing to match any cut that an American competitor may make, however that cuts for cuts so the Japanese proprietor may, based down to ridiculously low and in order where the American is running at a loss.

In conclusion, the price paid by the retailer in the wholesale price is much less than the price finally paid by the customer for the reason that the finishing and runner repairers receive more labor than the cleaning and also the work of a shop or a retail quality is looked for only from the proprietor for work in an industrial district where the plant is depreciated. Consequently the twenty-one cent differential between fifty-nine cent rates and the 23 cent rates shows only that there is much more differential in the two wholesale rates, that differential is about ten cents only.

There is sufficient money in it for the Japanese and the client to be about that ten cents and the difference that is made grade of cleaning to the rule-rates shop as to the fifty-cent shop. The difference in the quality of the finishing and re-

book was hailed far and wide proving that any dope addict could cure himself by will power.However,after this book was internationally celebrated and the reviews and blurbs printed far and wide and Jack Black had become famous he reverted to the habit.And then he killed himself.During his last days Carl nursed and took care of him.

Carl had saved some money and now purchased a small ranch in Colma.Here he and his wife lived in ample security.They raised vegetables,had a cow, chickens,a goat,and he continued working as a waiter.Then came prohibition. Secure,about a mile from the highway Carl began bootlegging.He bought a small still downtown and started to make whiskey.He had a large clientele downtown of waiters and people who ate in the restaurants where he worked.So presently he purchased the ranch next to his and an automobile.He had only had the car a short while when he ran into a telephone pole and wrecked it.So he bought no more cars.He began drinking too much and lost his job downtown.Then his wife became ill and died.This had a terrific effect upon him and he went to pieces.He lost all his property and was put in a sanatorium.After he was released he obtained work as a waiter and cook on one of the S.F. Ferry boats. He worked at this for about a year or two.Later he obtained a job as a deckhand on the Golden Gate Ferry.He worked here for several years and in an accident broke a foot.This unfitted him for this work and since it was claimed the accident was due to his own negligence he received no compensation.It was not long before what little money he had was gone.And his pride prevented him from going to friends for aid.So he began selling papers for a living and moved to a cheap flop house on Third street.His only escape from the harshness of his existence now is drink,and he drinks considerably.He is 65 years old, and while he has had as good an education as any man,he believes that most of the troubles in the world are caused by Jews.He is thouroughly acquainted with socialism but has the futilitarianism attitude toward social justice.He is an old man therefore there is nothing he can do about anything.He holds a fellow news vendor on his corner in contempt because this fellow is one of the Examiner crowd of vigilantes and boasts about wrecking Communist headquarters.The flop house where he lives is owned by a wealthy man who lives in the Fairmount Hotel.There are several hundred filthy stalls called rooms.The owner never visits the place but has the manager bring him the rents each week.All the men who live here are 60 or over waiting for death.This is one of the homes Merriam will protect from the whiskered mob in the billboards.